

but DUTY, forever onward, whether flowers or thorns be the pathway, whether conveyed by Angels shouting songs of deliverance, or gnashed upon by Demons, yelling the war cry of the pit. But I am admonished to close. May the God of the oppressed, of the poor, and needy and those who have no helper; guide the convention into all truth and duty; so pervading your deliberations, and so ordering your decisions, that "salvation as a lamp that burneth" may go out from your midst over all the wrongs and woes of a bleeding world, and speedily bring in the glorious consummation, when the wicked shall cease from troubling, and the weary be at rest, and the slave free from his master.

Most affectionately, your brother
In bonds with the perishing,
THEODORE DWIGHT WELD.

REVIVALS.

FOR THE TELEGRAPH.

REVIVAL IN BRISTOL BAPTIST CHURCH.

DEAR BROTHER MURRAY:

A short account of the progress of Zion, and signal displays of God's redeeming grace, as manifested in this place for a few months past, may not be uninteresting to the readers of your most excellent paper.

On the 15th of Nov. last, brother Miller of Hampton commenced lecturing on the second coming of Christ, which he followed for three or four days with no small interest to the church and society. His labors on this subject, together with exhortation and prayer, which were by the lovers of truth, day by day interspersed, soon brought the church into a situation to labor for the salvation of souls.

At the close of these lectures, I called the brethren together for the purpose of consulting with them on the propriety of protracting our meeting and laboring for the salvation of souls.

The brethren, it is true, were taken somewhat on surprise, not having made any previous preparation for holding a protracted meeting; but the field was so evidently white for the harvest, and the fire which was already kindled in their bosoms so intense, and the salvation of souls so precious, that, for a while, less than usual was done for the body, and more for the soul.

The brethren, who were already awake to this work, came forward with one mind, and one heart, and with deep humiliation and fervent prayer; labored to achieve the victories of Zion's king. Not many days elapsed, before the ear of God was opened to the cries of his people, and while they lay in the dust waiting to see the salvation of the Lord, the strong holds of sin were broken—infidelity trembled—the powers of darkness were rolled back, and the sun of righteousness arose with healing in his wings. About fifty came to the light. Some of these, (more desirous to observe the apostolic practice than our Baptist ministers generally are to preach it,) immediately requested baptism, and on the first Sabbath save one after the close of our meeting, I had the pleasure of burying fifteen of them with Christ in this holy and solemn ordinance. Since that time, quite a number who were the fruits of the same meeting, have with joyful hearts discharged the same duty.

During this time, God still continued to pour out his spirit and convert souls. The work spread into different parts of the town—binding up the broken-hearted—proclaiming liberty to the captives—opening the prison doors to them that were bound, and reclaiming the backslider from his wayward course, by the conversion of his children, or other means.

Thus, the work continued, and a holy desire burned in the heart of God's people, until we re-engaged in the services of a protracted meeting under the preaching of brother Grant from Moriah, N. Y., which continued nearly three weeks, and which was attended with more signal displays of God's omnipotent power and saving grace, than we had before witnessed. And indeed, under the plain, pointed preaching with which we were favored, it did some times appear as though the very Heavens would come down, and the last hold of sin and infidelity be broken.

Be it said to the praise of this church, nearly every member, at the commencement of the meeting, had on the gospel armor, and was impatiently waiting, to engage more efficiently in the holy conflict. Every person appeared to feel a personal responsibility; and as the meeting progressed, with preaching purely apostolic, ("Repent and be baptized every one of you for the remission of sins," the strong cries of God's elect, pierced the cloud of mercy, and salvation without distinction, was poured upon the inhabitants of our town. The aged, the young, the universalist and the sceptic, who have long been resisting the Holy Ghost, and setting at naught the counsels of Heaven, were made the happy recipients of God's victorious grace—bowed beneath the liquid wave, and hastened around the standard of the cross, with songs of praise upon their heads.

The precise number hopefully converted in this place, during the struggles of Zion for a few months past, is not absolutely known. Suffice to say, at the close of our last meeting, thirty-one were baptized, and so to the present time, making in the whole 66. Others now stand as candidates for baptism, and more are expected to go forward soon.

Among those, who have thus come out from the world, and enlisted under the blood-stained banners of the cross, are to be found the rich and the poor, the man of influence and those in the more ordinary walks of life. However, they as a whole, are from the ranks of the great enemy of

God and religion, except a few from the Pedobaptist connection. And even here, there are many who believe, they have long rejected the counsel of God against themselves, not being baptized with the baptism of John, the only baptism of repentance found in the Bible. And may the good work of God, and triumph of truth go forward, not only in this place, but in every part of the world, until superstition and ignorance are annihilated—the doctrines and commandments of men are exchanged for those of a higher origin, and the light of Zion in its glorious effulgence beam upon every benighted mind.

That this auspicious day may soon dawn upon us, let every watchman preach the truth as it is in Christ, and not shun to declare the whole counsel of God.

Mr. Editor, I have now extended this narrative beyond what I intended when I began, but before I close, I wish to allude to a remark sometimes made by our Pedobaptist brethren, during a religious revival, which I consider to be incorrect. And inasmuch, as I am now favored with the necessary circumstances and facts, to present it in its true light, the cause of truth without doubt demands it.

The remark is this: "When the subject of baptism is introduced, the revival is checked, if not stopped." The remark, we believe is rather peculiar to paedobaptists; at least it has been very common among them in this region of late. But if the consequences are such—if souls are thus ruined—why do our paedobaptist brethren meddle with the matter; and especially why are they so often themselves the first to introduce the subject?

Now if Christ has commanded baptism to be observed in connection with repentance, and has commanded his ministers to preach baptism in connection with their preaching repentance, then obviously it is their duty so to preach, and must not be charged that there is anything in the subject itself that tends to ruin souls. Those who cease praying and exhorting, to raise the hue and cry, "the revival is stopped; the spirit of God left the place the moment the subject of baptism was introduced," must see to the consequences of such conduct. There is no doubt that it is in the power of misguided Christians to hinder the progress of a revival, and thus to destroy souls. Let them beware.

Mr. Editor, we have endeavored in our meetings to preach the gospel in its simplicity: we have preached that men should repent and be baptized, and I have the privilege of saying that the effect has been salutary and glorious. During our last meeting there was a degree of interest felt in this place that was never felt before. Some of the aged who were the most stubborn, and some of the universalists and wicked who were the most firm, were found on their knees begging for mercy, while the youth in multitudes pressed into the kingdom of God. There were many meetings during this holy convocation, when the interest felt and anxiety manifested, were so intense, that I shall not attempt to describe them. But this I will say with emphasis, the most solemn, interesting and powerful meeting we had during the whole protracted service, was in the evening after the assembly had listened attentively to two sermons, one on baptism and the other on the terms of communion. In the afternoon, brother Grant presented in a clear and obvious manner what constituted gospel baptism; in the evening, he showed with equal perspicuity the terms of church communion; and immediately on closing his sermon, the anxious were called for, who with one simultaneous rush crowded the seats prepared for them, to the perfect astonishment of every beholder. Several importunate prayers were then offered in their behalf. After this, the request was made that all who felt it to be their indispensable duty to repent and submit their hearts to God, and take the Lord Jesus Christ for their everlasting portion, and wished to do it, should come immediately into the aisle and bow down in the attitude of submission, while prayer should be offered in their behalf. The aisle was now more crowded than it ever had been before. Prayer was then offered in behalf of these condemned sinners, and some were redeemed from the power of Satan and arose to praise God.

Thus, from what has occurred under my own observation, I think it entirely safe to obey the command of Christ and preach the whole gospel; and believe that God will still bless to the salvation of sinners from the ruin of the fall, and to his believing people from the doctrines of men, the same kind of preaching that was preached by John in the wilderness and by Christ and his apostles 1800 years ago: "Repent and be baptized every one of you for the remission of sins."

W. W. MOOR.

Bristol, April, 1836.

Troy, N. Y., April 20, 1836.

Dear Brother Murray:—I have now been in Troy most of the time for three weeks, preaching for br. Hill every evening, and visiting from house to house through the day, and the Lord is doing wonders. Each day since I have been here there have been from two to six hopeful conversions; about fifty in all, in this congregation. Sabbath before last br. Hill baptized fourteen; and yesterday about twenty more came and offered themselves for baptism, and will go forward next Lord's day. The work still goes on. Seven churches of this city are now enjoying a revival of religion. As near as I can learn about three hundred have come to the knowledge of the truth and made to rejoice in believing, within the last three weeks, in Troy. May the Lord continue his work until Troy shall be as noted for piety as it is now for iniquity.

ISAAC WESCOTT.

From Zion's Watchman.

REVIVALS IN THE COLORED CHURCHES. We are happy to learn that very interesting revivals have been progressing for some weeks past among our colored brethren in this city.

At ZION, some forty or fifty souls have been added to the church lately, and as many more at ASBURY. The Rev. T. S. Wright's congregation, corner of Frankfort and William streets, has been visited also with the outpouring of the Blessed Spirit; seventy or eighty souls are now under awakenings.

NEW-YORK CITY. We are pleased to learn that the pleasing work of grace which has been going on in the Colored Presbyterian church in this city, is still continued, under the labors of the worthy and devoted pastor, Rev. Theodore Sedgwick Wright. As many as 30 have recently professed a change of heart.—N. Y. Evangelist.

An interesting revival is in progress at the present time in Le Roy, Genesee Co. The effect on the church has been thorough and very happy. A large number, it is hoped, have been born again, and have united their influence and efforts in the work of bringing men to Christ. A deep solemnity pervades the whole town.—Christian Watchman.

THE TELEGRAPH.

APRIL 28.

THE NEW-YORK DISCUSSION.

We have received forty-eight pages, or the first two numbers of this work. Thus far it fully answers our expectation raised by its high recommendations. We are already fully persuaded that W. W. Sleight has rendered an important service to Christianity, and of course, as Christians will say, to humanity.

It will be seen at once that even an outline of the arguments contained on twenty-four weekly pages, cannot be given in the Telegraph. Those who can, and would, avail themselves of them, are referred to the conditions, lately published in the Telegraph. The work will be a valuable acquisition to the libraries of young ministers, whose reading advantages have been limited. It will not only be a theological helper, but, on the part of our defender of Christianity, it will be worth much as a literary production.

Are not the following introductory paragraphs charming?

FIRST EVENING, NOV. 12th, 1835.

The Meeting having been called to order, Dr. Sleight arose and spoke to the following effect:—

Mr. Moderator, Ladies and Gentlemen, You are assembled this evening for the purpose of hearing discussed one of the most important subjects that could possibly occupy the mind of man—a subject, the value and importance of which will be known and acknowledged by you and me, and all mankind, when all other subjects will have vanished into oblivion, even those now most admired and valued. It is nothing less than whether the Creator has or has not revealed Himself to man—and if so, whether that book, commonly called the Bible, contains His revealed will—whether death is an eternal sleep—or whether we have good grounds for entertaining the hope and expectation of death being swallowed up in victory—of our corruptible bodies becoming incorruptible,—in fine, of trying the character and ways of the Living God at the bar of human wisdom—of trying the deeds of infinite wisdom by finite understanding—of trying again, Him, even Jesus, the Son of the Most High, who was tried and acquitted by Pontius Pilate—his judge declaring "I find no fault in Him!" And when I reflect on my presumption in taking in to my polluted lips the sacred name of Jehovah, I tremble, and wonder how I, one of his most unworthy and ungrateful servants, dare stand forth as His advocate! But I implore Him to pardon this my presumption, and I pray Him to grant me strength so as to enable me to defend His own cause, and demonstrate that this sacred but despised book, (holding up the Bible) is indeed His—contains His revealed will, and is not, as many impiously say, a cunningly devised fable. I therefore entreat most earnestly and respectfully, your utmost attention and judgment—endeavor to distinguish mere assertions from facts; sophistry from sound reasoning; and ridicule from common sense.—Much will unavoidably be said during this debate, by me, calculated to offend those who differ from me, and by my opponents, calculated to offend and wound the feelings of those who agree with me; bear with us both—exercise patience—pardon me for anything I may say to offend you; and I implore of you, for the sake of truth, for the sake of yourselves, and for the sake of your country, guard against the effects of prejudice, and patiently attend to my arguments as well as to those of my opponents.

I cannot refrain from observing that my opponents have adopted a course very creditable to them, and one which should inspire for them your respect and attention. They are coming to the light—they exhibit a desire that their opinions should be investigated—should be tried—they have shown a willingness to hear what could be said against their principles, and in favor of the Bible; what could we more desire of them? This is all we want or wish; to the light—to the light—is the Christian's watch word. Christianity unfurls her flag not in the dark—puts it not under cover—but in the light—on the house-top—and cries, "men love darkness rather than light, because their deeds are evil, but every one who heareth me cometh to the light." And for my part I declare I would not hold for one hour, any doctrine which, so far from being injured by open and public investigation, would not be benefited by it; and I trust in God much good will result from this open investigation of truth and falsehood.

The following are Mr. Sleight's propositions, and recapitulation for the first evening. The intervening argument occupies about seventeen pages, and is most conclusive and finished:

My first position is, that man is incapable from his very nature of correctly appreciating the ways of Omnipotence.—This position is based on the declaration of Scripture, that "His" (the Omnipotent One) judgments are unsearchable, and His ways past finding out." My second position is, that the uniform experience of mankind in all ages proves, beyond all possibility of doubt, that man does not possess any ability or intuitive principle by which he is capable of correctly knowing what is really right and really wrong; that is, by which he can ascertain the true principle of genuine morality. This position is founded on the scripture which says "the way of man is not in himself: it is not in man that walketh to direct his steps." My third position is, that disbelieving things because they appear to us contrary to experience, or to what we call the laws of nature, is both fallacious and absurd.—"The world by wisdom knew not God."

The reply of Mr. Purser, the champion of infidelity, who followed, commences in embarrassment and ends in confusion. If there were any beginning or end to it, we would give a sketch or an extract, but it consists principally in misstatements and misrepresentations of Mr. Sleight's arguments.

Having now gone through the examination and proof of my three propositions, I shall briefly recapitulate each of them, and state the inevitable deductions from each. First, I aver, I have shown that capability of correctly judging or appreciating any action, object, or thing, is in proportion to the extent of our knowledge of the action or thing, to be judged or appreciated; and that, as man knows little or nothing, comparatively speaking, of the ways and works of the Creator; he is thereby totally incapable of correctly appreciating His acts and ways: therefore, that attempting to ascertain whether a book contains His revelation, by judging of His ways and acts (of which I have proved we know little or nothing,) as therein recorded, is both fallacious and absurd.

Secondly, I have shown that the uniform experience of mankind, in all ages of the world up to the present day—in all parts of the world—in all classes of men, philosophers and barbarians, civilized and uncivilized—rich and poor, &c. proves incontrovertibly, that man does not possess any intuitive principle, by which he is capable of correctly ascertaining what is really right, and really wrong, (for, did any such principle ever exist, all mankind would not have been divided on what is moral or immoral;) therefore the absolute necessity of a direct revelation from the Creator, to inform man what is good, and what is bad, is apparent.

Third, and lastly, I proved that acting on the principle of disbelieving things which are contrary to experience, or appear to us unnatural, is both fallacious and absurd. Forasmuch, as 1st. we daily believe things, that we have not experienced. 2dly. As by this rule, truths would constantly be rejected. And 3dly, because the laws of nature, (the physiological or vital laws,) are not constant and invariable, but quite the reverse. Therefore, rejecting the authenticity of the Bible, because in it are recorded certain events, or transactions, which we personally have not experienced, or which appear to us contrary to the laws of nature, is as unphilosophical and unwise, as it is awfully fallacious and as destructive to the best interests of mankind.

Now my friends, I trust my opponents will not mistake me. I trust they will keep to these three propositions. Let them either at once candidly admit them, and then we shall go forthwith to other matter, or let them disprove each of them. Let them prove, if they can, that man is capable of appreciating the ways of his Creator, that man does possess (independently of the Bible,) a knowledge, of what is really right and really wrong. Lastly, that we ought not to believe any thing that is contrary to experience; that is what they will have to do—but I defy them!

MORAL REFORM.

Advocates of moral reform, who are throwing out their weekly sheets filled with the details of licentiousness, would do well to pause and consider whether they are not unwarily catering for a licentious taste where it exists, and taking the most effectual way to produce it in the minds of thousands who read their writings, without any suspicions of the effects which they are adapted to produce. We can scarcely reprobate in too strong language the influence of such publications on the community; nor is their influence any less pernicious because their patrons intend to produce the opposite effect.

Zion's Advocate.

REMARKS.

Advocates of Temperance, who are throwing out their weekly sheets filled with the details of intemperance, would do well to pause and consider whether they are not unwarily catering for a licentious taste where it exists, and taking the most effectual way to produce it in the minds of thousands who read their writings, without any suspicions of the effects which they are adapted to produce. We can scarcely reprobate in too strong language the influence of such publications on the community; nor is their influence any less pernicious because their patrons intend to produce the opposite effect.

well to pause and consider whether they are not unwarily catering for a taste for alcohol where it exists, and taking the most effectual way to produce it in the minds of thousands who read their writings, without any suspicions of the effects which they are adapted to produce. Why not, brother Wilson? So of the details of war, of the slave-trade and slavery; of popery, of the works of darkness in general. If the above doctrine be correct, let Wm. Ladd and Thomas C. Upham beware how they give to the world the blood-stirring "details" of war; let Thomas Clarkson, George M. Stroud, Wm. Lloyd Garrison and numberless others, pause and consider, lest their "details" of the African slave-trade and American slavery, cater for the mouths of these human-flesh-devouring and soul-killing monsters; let George Bourne, Samuel B. Smith, Theresa Reed and Maria Monk suppress instantly, any further "details" concerning monasteries and nunneries, monks and nuns—for, according to brother Wilson's doctrine, they are taking the most effectual way to produce in the minds of thousands who read their writings, a taste for the very abominations they are laboring to expose; finally, let Judson and Brown and the thousand other missionaries who have gone to carry the light of Christianity into the dark places of heathenism and idolatry, at once put out their lights and come away, lest their "details" of the vileness and depravity of heathens incline all Christendom to embrace heathenism! Show the difference, who can.

In paragraphs preceding the one we have quoted from Zion's Advocate, the editor talks about extremes. Those who cover up the foul deeds of licentiousness, and will hear nothing about it, he places in one extreme; those who are carrying light into these dark places, and exposing to the public gaze their horrid acts of infamy and loathsomeness, he places in the other extreme. Very well—Tartarus was one extreme, and Elysium was the other; error is one extreme and truth is the other; rebellion against the command of G. d. to cry aloud and show the people their transgression and their sin, is one extreme, and obedience to the same command is the other. He who will busy himself looking for the half-way place between these extremes, must do so, but we have no sympathy with him.

We ask our fearful brother wherein the weekly sheets to which he alludes have transcended Bible commands, or Bible examples? Is their language stronger or more direct than that with which the Bible every where abounds? Why does not brother Wilson take his scissors to certain passages in Solomon's Proverbs, in the writings of the Prophets, in John's Revelation—but especially the "details" in relation to Lot's daughters, David, Onan, and various others? Or why does he not go to the translators and introduce a bill for "expunging" a thousand of these obnoxious passages, and pass high censure on the Omnipotent for directing his writers to throw out their "sheets, filled with the details of licentiousness?" May be our brother is so "delicate" that he omits reading, and passes over, all these passages, thus tacitly teaching his household that this portion of Holy Writ is scandalous and baneful.

But, gravely, we reject as unsound and Bible-condemned, the doctrine, that a faithful exposure of sin, in "detail," carrying rebuke along with it, is the wrong way to produce reformation—the right way to prevent it. On the contrary we aver that this very detailing is one important part of the means that God has appointed and has always used to produce reformation. Not only so, it is most philosophical. What was the effect on the public mind of giving the late details respecting a certain drunkard in the State of Maine, showing that his blood was inflammable. Can it be supposed that the publishing of these most horrifying facts induces to drunkenness? And why should the later and more horrifying facts respecting Richard P. Robinson and Ellen Jewett, more induce to licentiousness? If the details of mania a potu and delirium tremens, produced by drunkenness, be necessary for beacons to warn against the road that leads to the drunkard's grave, why are not the details of enervation, night-mare, convulsions, insanity, the loathsomeness and awful suffering from lues venerea, and sometimes paralysis and apoplexy, produced by onanism and excess of sexual commerce, necessary as beacons to turn away the young from following after her, whose "end is bitter as wormwood, sharp as a two-edged sword"—whose "feet go down to death," and whose "steps take hold on hell?"

What though the lying tongue of here and there a libidinous wretch declares that McDowall's Journal, the Illuminator and Graham's Lecture to Young Men are his companions? Not one year ago, a heavily drunkard, who was bent on pursuing his downward course, and who was greatly enraged at our friendly warning, declared to us that the Temperance Recorder was his companion, his favorite paper. Why then should not Goodell and Beecher, and Delevan, and ten thousand others who are helping on the work, pause in their career, lest they make drunkards—lest they magnify the evil they would cure? What though the tyrant swears he will strengthen the chains on his victims, feed his cupidity, harden his heart, and excite his thirst for tears and human blood with the Liberator, Emancipator, Human Rights, Clarkson's History, &c. &c. &c. Shall these servants of God cease crying, "let the people go?" Recollect, Pharaoh hardened his heart under the same warnings, and increased the burdens on the Israelites. What then? Did the Lord command Moses to stop preaching? Quite the reverse. What though sinners in general take occasion, at the faithful preaching of repentance, to hasten themselves on in the road to the pit? Shall God's ministers cease to call after them and warn them? "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; [BUT HIS BLOOD WILL I REQUIRE AT THINE HAND]"—Ezek. xxxiii. 8.

The following article is the more weighty in Mr. McDowall's favor, for its coming from a print that is manifestly not partial to the cause he advocates. We are personally acquainted with Mr. McDowall, and somewhat conversant with the history of his proceedings. We believe he is suffering under a most wicked, blind, malignant persecution.

We observe that it is a mystery with some, that the New-York Benevolent Society are persecuting Mr. McDowall, while at the same time, as they suppose, this Society is pursuing the same measures with him. There are two societies: the Female Benevolent Society, (so called,) which is persecuting Mr. McDowall; and the Female Moral Reform Society, which co-operates with him, and which now publishes the Advocate of Moral Reform, in the place of his late Journal.

McDOWALL AND THE BENEVOLENT SOCIETY.—The controversy between the Third Presbytery and the Rev. J. R. McDowall still continues. Last week that reverend body met in the Sessions Room, in Beecler street church, and a large quantity of evidence was taken—some of it of a very extraordinary and singular character.

The whole point of this controversy, as far as we can understand such slippery, technical, intangible, personal matters, rests in the fact whether Mr. McDowall was or was not the pecuniary agent or employee of the Benevolent Society.

During the first year of these moral movements, all the Benevolent and Reform Societies acted, generally, independently of each other, as to money and means, though they were united in the same general cause of reforming men (a hard job) and purifying women (a harder job). Mr. McDowall also acted in the same independent capacity, owing responsibility only to the public, whose servant and adviser he was. About this time, in order to get a legacy accruing to the cause from the Boudinot Fund, the Benevolent Society passed a general resolution, though only intended to effect a special purpose, from the phraseology of which the Presbytery, now in session, desire to draw the construction that Mr. McDowall was their general pecuniary agent, and thus taking out of his hands the right of disposing of the funds which a variety of donors in the country entrusted to him for the benefit of the cause. Mr. McDowall denies that he ever held any such pecuniary agency for the Society. The money accruing from the donations was entrusted to his discretion by the donors themselves—yet without any evidence—without a shadow of foundation—without a foot of fact to stand upon, this society, who are also the Presbytery, claims a full and complete disposition of the donations, contrary to the express and written conditions of the donors.

The trial now pending before the Third Presbytery is conducted in the most extraordinary manner. The accusers and parties against Mr. McDowall are also the witnesses. They give their evidence at length, but when they find it makes against their own cause, they coolly rub it out and begin again. They actually expunge what evidence is in favor of McDowall and only retain what is against him. If a cross-examination lead to the development of any fact not agreeable to the partialities of the court, they very unceremoniously cut it short—ask the blessing of the God of justice—pronounce it out of order—equilibrate a prayer to the God of mercy—and deny the right of proceeding further—for fear poor McDowall should escape the punishment and persecution intended for him.

We do not know that we ever heard or